

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, JANUARY 24, 1870.

NO. 45.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

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LIBERTY PRINCIPLES.

[Home-Talk by J. H. N., Brooklyn, May, 1852.]

WE hear occasionally that some good people imagine our Association to be anti-democratic. Let us reason with them a little on this point.

In the first place, our principles in regard to *outsiders* are unusually liberal and delicate. We employ none of the ordinary measures of proselytism. Surrounding society is left perfectly free in regard to joining us. We neither urge nor invite them into partnership with us. So, then, there is no tyranny exercised by us toward *outsiders*. If persons join us, they do it freely.

Then, secondly, our Association is simply a school; and it is a valuable part of every man's liberty in a free country, if he sees he can better his condition by going to school, to do so. And, on the other hand, it is right of those who feel that they can instruct people to good advantage, to set up a school. There is nothing anti-democratic in all that.

Again, it is a part of the liberty of every man in a free country, to establish an institution with rules and principles, which, for the sake of education, require some self-denial. He has no right to require people to join such an institution; but he has a perfect right to make as rigorous rules as he pleases for the benefit of the school. Then, on the other hand, people who discover that his system of instruction is good, have a right to put themselves under its rules, though they may be extremely severe. For instance, a man professes to teach the Greek or Hebrew language, as is done in colleges. That man has a right to adopt a very thorough system—one that will require the students to study many hours in the day with the most intense application. He has no right to require any one to attend his school: but he has a right to say, If I teach, I shall require intense study. That is a part of his liberty. And, furthermore, it is a part of the liberty of every man,

if he chooses, to put himself under such a rigorous system.

Again, a man who believes that he has an effectual system of curing diseases, has a right to set up his establishment, and make rules for it—rules that will require a man, for instance, to plunge into ice-water twice a day, or sit under a *douche* for an hour at a time, and then walk fifteen or twenty miles for exercise. He has a right to set up such an institution, and establish such rules; but he has no right to require any one to become a member and place himself under such regulations. Then on the other hand, people that have confidence in his system, and believe it is what it professes to be, have a right to enter such an institution and place themselves under its rules; and when they have joined the institution, they are bound in good faith to thoroughly submit themselves to the rules which they were beforehand apprised of, and that are the essentials of the institution.

Thus we see, that very rigorous systems of discipline are perfectly compatible with democratic principles and the rights of all parties. The fact that a system of discipline, that is exceedingly, severe is in action, is no evidence of any infringement of human rights whatsoever. On board government ships, for instance, there is extreme discipline. But if it is fairly understood beforehand, and every man is at liberty to go to sea or not, is under no compulsion, then I do not see but it is perfectly compatible with human liberty that there should be rigorous discipline on board such ships.

Still, there is a limitation to this principle, when we come to extremes. We should say, that a man has no right to kill himself, and must be taken care of when he is so insane and foolish as to attempt it. So we must assume that no man has a right to set up a school whose system is rigorous to the extent of being destructive to human interests, even if he does not compel any one to enter it; and, on the other hand, a man has no right to put himself under any such system. That limitation must be allowed to the principle, and it forbids all real cruelty and tyranny.

But still, within all reasonable bounds, the liberty principles of this country not only allow people to form associations, but also allow them to make such rules as they please. Colleges and theological seminaries are voluntary associations. They have rules and laws distinct from the general laws of the country. There are rules in colleges and theological seminaries, that, as general rules

of the country, would be regarded as oppressive and undemocratic. For instance, in most of these institutions the student is obliged to be up at a certain time in the morning, and attend prayers; he must be in his room a certain number of hours during the day; and he is compelled to take off his hat whenever he meets a professor or a tutor. These rules are intrusions on private liberty that it would not do to enact as laws of the country. And yet it is a part of the liberty of every man to establish such an association, and receive all who choose to enter it.

Our Association claims the benefits of these principles. We have no such stiff formalities among our rules as those required in colleges and among the Shakers; but we believe that a certain course of education, in connection with the truth of the gospel of Christ, a certain course of admonition, exhortation and criticism, certain laws of fellowship and organization, good moral management of a certain kind, the fundamental principles of which have been published in our writings, and are well understood, will form a regenerate character, will bring up men, women and children, free from selfishness, deliver them from the power of Satan, fit them to harmonize with each other and with God, and prepare them for heaven.

It is to be observed that all *churches*, as well as schools, are voluntary associations. They have regulations for themselves that are no interferences with human rights, or with the rights of men as democrats and freemen, simply because they are *voluntary* associations; no one is obliged to join them. We have developed what we regard as the true theory of a church; and have combined with the idea of a church, that of a family, and bring religious influences to bear on all natural relations, and on all domestic affairs. We interfere with no one's rights in setting up this institution. In fact, it is the right of every person to do the same, who feels himself qualified for or called to such an undertaking. Then, on the other hand, every one who acquaints himself with our system, and sees wisdom and power in it, which gives him confidence that it will improve his character, has a right to put himself under our discipline and join our church.

So far, then, the general principle is plain. The fact that there is subordination among us, and, if you please, a very thorough systematic sort of subordination, is no evidence whatever of infringement on human rights or any one's liberty. Now, after establishing ourselves

on this general plan, and convincing ourselves of the *right* of it, let us look at its *wisdom*.

I maintain that to a person whose character is in a crude, unregulated state, liberty is impossible. There is, and must necessarily be, two parties in his nature, which are opposite one to the other, the will of the spirit resisting the will of the flesh, a seventh-of-Romans state. This is evidently the state of all until they are saved. There is no help for it, it must be so. It is a clash of forces, one part of their nature willing one way, and another part willing the opposite way, and each limiting the other. Such persons are in bondage; and there is no possibility of liberty for them, in the true sense of the word. True liberty is a state in which we have a unanimous vote in ourselves, for what we do; our whole life goes one way. Then we are at liberty, and not till then. As long as part of our life goes one way, and part of it another way, there is a war between the two forces of our life.

We have reason to assume, as a general fact, that persons who join our school are in that state where liberty is impossible until they have made improvement, until their nature has been renewed by the gospel. Now suppose that I come into the relation of instructor toward one who is in this state of incapacity for true liberty, and that I sincerely seek the liberty of that individual. You will perceive that I should have a hard problem before me. For if I join one of the parties in his character and help forward its liberty, I thereby become an oppressor of the other party. If I as a true hero throw myself into the party that I think the most likely to lead to liberty, right away I am called a despot by the other party. The more sincerely I struggle for the emancipation of the one, the more despotic I shall seem to the other. That is precisely the work of our school. We find persons in the state of self-bondage, the flesh resisting the spirit, and the spirit resisting the flesh, and misery the net product of the two forces. We go for the spirit: for that part of a man's nature which takes hold on eternity: that part which is capable of faith and union with God, which despises envy, jealousy, and all the brood of selfishness: we go for that part of his nature, because we believe it will lead to liberty; that it really has the germ of liberty in it, and if favored till it harmonizes his whole being, will bring about his entire freedom. We are champions of that part of human nature which we believe will make happiness, that part which is in favor of improvement, and every thing good and noble; and our object is to help emancipate it from the animal, brutal nature. By this position and course we are brought into continual collisions with the brutal nature, with the flesh and the devil, and the world—for they are all in sympathy—and they will inevitably call us tyrannical and arbitrary.

But it is not right at all that we should be judged arbitrary and opposed to liberty, anti-democratic and despotic, simply because we

strike hard blows from time to time, and defend ourselves against the works of the flesh. The fact that there is very sharp criticism and the application of all the force of the most gigantic will that can be raised among us, against evil, is no evidence whatever that we are opposed to liberty. The question is, How is all this force applied? Whither does it tend? What part of human nature is it working for? Is it working for the liberation of the better part of your life, or against it? I believe that the disciplinary force that is applied among us, is against evil; it is working against brutality and bondage and in favor of the best part of human nature. Our system of criticism and discipline diminishes the freedom of the flesh, but increases the freedom of the spirit. If persons are cramped in the selfish, evil part of their nature, they become more free to believe the truth and obey it.

We may go still further in showing the grounds on which we can claim to be a liberty-school. Persons join us, in the first place, of their own will; and then secondly, *they have perfect liberty to withdraw*. It is true that we do not wish any one to join us who will ever be likely to avail himself of that liberty, and we do not receive persons with any such understanding. Colleges do not like to take students for a year or two; it is for the interest of the school and for the scholar's interest, that he should go through the regular course. That is a principle of liberty and right; and it is more necessary for us than for colleges and schools. We are a *church* as well as a school; and union with us ought to be perpetual. A school may be entered for temporary purposes, but it is well understood, at least among ourselves, that we do not receive any one on temporary, superficial grounds. We say to persons, If you want to join us for any temporary purpose, we can not take you: marriage with us is understood to be for life. Yet we hold no persons in our society against their will. If persons want to go from us, we set the doors wide open, and we deal fairly with them when they go. This has always been the practice of our school.

There is one more consideration to be taken into the account in estimating the tendencies of our system in respect to liberty, viz., that, in theory, our school *terminates* in complete enfranchisement. Our theory is that a true system of education in the gospel of Christ, under the grace and truth of the Spirit, ends in perfect liberty. It is only in the transitional state that we have to criticise and watch over each other. The hope of our calling is, to reach a point where it can be said to all, Do precisely as you please; and we shall reach that point when the gospel has wrought its full work in us—when the flesh is entirely subordinated to the spirit.

To sum up: persons are not obliged to join us; we have a right as freemen to institute a school, and individuals have a right to join us, if they can better themselves by it. Secondly,

after receiving them with the understanding that they are to get their freedom by subduing the flesh and emancipating the spirit, we have a right to institute such rules for effecting that object as may seem best to us, and after trying it, if they choose to go away, they can. Thirdly, we set before all who enter our school, as the termination of their education, perfect liberty. Our discipline is only a temporary thing. If we can not educate a company that will choose good for its own sake, and walk in the ways of righteousness with a free will, we will abandon the school. There is all the despotism there is among us.

THE ONEIDAS.

BY S. H. R.
VIII.
COUNCILS.

"The clear-voiced heralds to the Assembly call
The general host: they gave the word and straight
From every quarter thronged the eager crowd."

THE national council-fire of the Konoschioni was always kept burning at Onondaga, the virtual capital of the League; and there, or elsewhere if circumstances required, the fifty sachems assembled in the latter part of summer in executive and legislative assembly. When the sachems were scattered to their homes the government had no visible existence. Each nation of the League, however, was empowered to call a general council whenever occasion required, and to appoint the time and place of meeting. All questions of vital interest naturally resulted in a council adequate to their solution. The regular councils were divided into three classes—religious, civil and mourning.

If the Mohawks, for instance, had received a message from Albany that concerned the whole Confederacy, or had some business of their own of a national character to transact, their sachems considered whether or no it was of sufficient importance to justify the calling of a general council. Deciding in the affirmative, they sent a runner to the Oneidas with belts of wampum and a message stating the object, time and place of the council. An Oneida runner then took the belts and message to the Onondagas; the Onondagas sent them on to the Cayugas, who in turn forwarded them to the Senecas. Each nation spread the news throughout its own borders. Thus in an astonishingly brief space of time the call reached every corner of the Long House, and all who took an interest in the question to be discussed hastened to the place of meeting.

When assembled in council, the Mohawks, Onondagas and Senecas occupied one side of the council-fire, and the Oneidas, Cayugas, and afterwards the Tuscaroras, were arrayed on the opposite side. The two parties assumed the relations of father and son to each other, the first three being the fathers, and the second the sons. The Tuscaroras were organized like the other tribes, and their sachems sat in council, but never possessed equal authority with the original fifty. The fact that the Oneidas were addressed as "children" by the first three nations, whom they in turn saluted as "fathers," would seem to prove conclusively that they were late in forming their independent government. When all the sachems were in their

places, the pipe of peace was lighted and passed from mouth to mouth with imperturbable gravity; after which some venerable sachem rose and opened the parliament by thanking the Great Spirit for his many blessings, and especially for permitting them once more to come together in amity. The question to be considered was then stated and duly discussed in all its aspects with ability and dignity.

The proceedings were generally very dilatory, but as long as the tobacco lasted the interest never flagged. Decisions were rarely made till the mind of the whole Confederacy had been ascertained. The chiefs, warriors, and even women, exercised an important influence that really controlled the senate. If either class held sentiments they wished to express, they first held a consultation among themselves, and then appointed one of their number to speak for them. The council always attentively listened to one thus accredited; but till so authorized, no person could address this dignified assembly. Envoys from a hostile or allied power were allowed to state their views at length without interruption, after which they must withdraw and await the deliberations of the council, or till all the sachems were of "one mind."

To facilitate the process of reaching the requisite unanimity, the sachems of each nation were divided into three, four or five classes, and no one could express any opinion in council till he had agreed with his class as to what that opinion should be. Thus, no nation could have more than five opinions at starting, and some, but three. To illustrate: The Oneida sachems were divided into three classes, as follows: Ho-das-ha-teh—"a man bearing a burden," Gano-gweh-yo-do—"the man covered with cat-tail down," and Da-yo-ha-gwen-da—"opening through the woods," of the Wolf tribe, formed the first class; So-no-sase—"a long string," Tonno-a-ga-o—"a man with a headache," and Ha-de-a-dun-nent-ha—"swallowing himself," of the Turtle tribe, the second; and Da-wa-da-o-da-yo—"place of the echo," Gane-a-dus-ha-yeh—"war-club on the ground," and Ho-wus-ha-da-o—"a man steaming himself," of the Bear tribe, the third. Either class being of one mind could express that mind freely in council. The three classes would consult and arrive at unanimity among themselves, which made the Oneida nation of one mind. The other nation arrived at the same stage by a similar process, when the five opinions were compared, and if not in unison, reconsidered and modified till they were. The final verdict being found, a sachem of the nation that called the council made the closing speech, in which he gave in full the reasons for the decision, and reviewed in their order all the arguments that had been presented for and against the proposition, giving a belt of wampum to each important section with the remark, "This belt records my words." After this speech was finished another topic was introduced or the assembly dissolved.

Iroquois wampum formerly consisted of freshwater, spiral shells, strung on thongs of deer-skin. Afterward they obtained the white, purple and black wampum—which Hubbard, in his history of the New England Indian wars, says was made of conches and muscle shells—

as tribute from conquered nations. Glass beads finally took the place of the genuine article. The wampum was strung on single thongs or plaited in belts several inches wide. Without these belts, which were used in all Iroquois legislation and diplomacy, no treaty or compact was considered binding; but where belts had been exchanged the agreement was inviolable, as they imagined their words were "talked into the wampum," and that the record could not be obliterated.

When either of the sachemships became vacant, the nation in which the death or deposition had occurred, could at any time call a "mourning council," to lament for the deceased and to raise up a successor. Supposing the first Oneida sachem, Hodashatch, had died and it had been resolved to call a council to fill the vacancy. Runners were dispatched, as before described, with the indispensable belts of wampum and the laconic message, "The name Hodashatch calls for a council," to which the time and place of meeting were added. The call was irresistible. So great were the attractions of these gatherings to all ages and both sexes that sometimes the entire population took the well-worn trail that linked together the principal castles of the Confederacy, and flocked to the designated spot. In the case supposed, all would enter the Oneida territory some days before the one appointed and encamp at some distance from Kanoaloha, sending a runner to announce their approach. It would have been a breach of Iroquois custom to proceed to the castle unannounced.

Meantime the Oneidas would have selected the man to be inaugurated. The son of a sachem could never succeed his father or even inherit his property, as he was not of the same tribe. The choice was made from among the nephews or brothers of the deceased, or if manifest unfitness existed here, the candidate was drawn from the tribe at large, all of whom, in a sense, were considered brothers of the deceased. When the Oneidas were ready they marched to the temporary camp of the confederates and ceremoniously conducted them to the castle in solemn funeral procession. The songs speeches and other rites connected with mourning for the departed ruler, and raising up his successor, occupied the greater part of the day, and were impressive and touching in character. The three nations of fathers mourned for the dead Oneida as a son dearly beloved, and set forth all his virtues in the most affecting imagery; after which they "raised up" his successor. This latter ceremony consisted in investing the newly-chosen ruler with the simple emblems of his office, and in rehearsing to him the laws and maxims of the League, by which his future conduct must be governed.

After the new sachem had been duly raised up, the solemnity and sincere mourning which had prevailed till that moment at once gave way to rejoicing. Custom required that the nation calling the council should furnish a feast for all who attended. Sometimes several days were spent in festivities, in which the athletic games, dances, etc., to which the Iroquois were so passionately devoted, were called into full requisition. Mr. Newhouse attended one of these mourning councils, called by the Oneidas near 1820, and though he was then but a boy,

he remembers many of the ceremonies and scenes of the occasion; the picturesque native costumes and arms; the grace and dignity of the orators, who carried their hearers back to an antiquity so remote that the younger generations had difficulty in comprehending them; the feast of succotash, wild game, oxen and swine, prepared in five huge kettles and partaken of by all from wooden dishes with large wooden spoons or ladles; the exciting dances that followed, some of which called every muscle into action and taxed the powers of the performers to the utmost; the wild but monotonous music; the thrilling war-whoop, jests, retorts and many other features.

Such were the councils of the Konoschioni, the very soul of their social and civil institutions; the arena of the aspiring orator and statesman; the school in which the historical traditions, laws and customs of former generations were rehearsed and fixed in the memory of the young. They brought the whole family of the Long House together in genial intercourse, and knit anew the ties of union and brotherhood, making all classes and ages realize that they were indeed one people. In later times, after the whites had taught the red man to love the pernicious fire-waters, there is too much reason to suppose that these gatherings often ended in scenes of revolting intoxication.

THE GENUS GRAHAMITE.

The *College Courant* is publishing a series of sensible articles, by Dr. Beard, entitled, "Hygiene for Students." We copy the following paragraphs from the Doctor's last article, wherein, we think, our readers will find that anomalous individual, the *Grahamite*, very happily described:

"You are told to avoid fine bread, to confine yourself to that which is unbolted and coarse, and that in Grahamism lies the solution of the great hygienic problem of civilization. Now, while it is indubitably true that unbolted flour is in some respects superior to that which is bolted, yet that superiority is no reason why those should use it who do not like it, much less depend on it exclusively. In all these matters nature is wiser than the chemist. Those who like the taste of Graham or Indian bread, and have stomachs strong enough to digest it, may very properly indulge that taste as opportunity offers, but should not allow themselves to become slaves to it, or to be annoyed if they are, by circumstances, deprived of it. The disciples of Grahamism usually forget that bread made from unbolted flour or from Indian meal, though in some respects more nutritious than bread made of fine flour, is much less easy of digestion, and to many temperaments decidedly injurious. It usually happens that the most strenuous advocates of coarse diet are those who are least able to bear it, whose stomachs rebel against it and only receive and digest it under protest. It is better for such to cast aside all questions of chemistry and eat what they like best, even at the sure risk of committing some grave errors, than to spend life in perpetual worry. It is true of diet as of exercise, that what is best enjoyed is best digested.

"A cheerful spirit covers a multitude of sins. He who takes his meals joyously, even though he eat forbidden fruit, will be more edified thereby than he whose food fulfills every requirement of chemistry but is swallowed in disgust or apprehension. The life of a man who honestly strives to fulfill every jot and tittle of an arbitrary gospel of health, at all hazards and at absolute cost, is very apt to be exceedingly dreary. He prescribes his diet as he prescribes his medicines not for taste but for what it is expected to accomplish, in his blindness supposing that what is most bitter must also be the most beneficial. If he finds that he enjoys any special

article he infers that it will do him harm, and what is particularly repulsive he forces himself to eat for conscience' sake. He will not anticipate his meals with pleasure nor rise from them with satisfaction, but rather approaches them with anxiety lest he may violate some code of hygiene and he leaves them in sorrow for some sin that he believes he has committed. To the physical exhaustion and pain that results from insufficient nutrition is frequently added the great agony of a worried conscience. Wherever he goes in society he is a marked man. He is the most exacting of guests. He inquires anxiously for his Graham bread, and would order it from the most distant bakery, or compel the cook to try her hand at the experiment of making it, and if her efforts should result in a loaf heavy as sailors' "duff" and as indigestible as leather, he nevertheless eats it with satisfaction and with a profound consciousness of his superiority to those misguided friends who all insist on shortening life by indulgence in light, palatable and nutritious biscuit of superfine flour. As he sits down to dinner he narrowly scans the dishes as though they contained rattlesnakes, ready to jump out and bite the intruder. During the meal he munches in silence his dismal loaf, obstinately rejects every article offered except, perhaps, some water-soaked potatoes and the remains of yesterday's Johnny-cake. When anxious friends express wonder that he manages to sustain life on such little nutriment, he is ever ready with the reply that he has never been so strong or so happy as since he became a vegetarian and Grahamite, and in turn ventures the gloomy prophecy that their carnivorous habits combined with their gluttony will ultimately and shortly prove their ruin."

THE CIRCULAR.

O. C., MONDAY, JANUARY 24, 1870.

DIXONIANA.

A MYSTERY EXPLAINED BY J. H. N.

THE way W. Hepworth Dixon first became acquainted with the O. C., was this:

Some time after the establishment of the Community at Oneida (probably between the years 1852 and 1855), a traveling agent of the British Museum, whose business was to collect books and other articles, called at the branch-family of O. C., then remaining at Putney, Vt., and obtained a set of our publications. These were deposited in the British Museum, where Dixon found and studied them.

When he visited the Community in August, 1866, I was surprised to find that he was familiar with many of our doctrines and much of our history. In fact, he could tell me of many things that I had forgotten, and of some things that I could not recall, even with his help. Among the rest he inquired about a certain scandalous defection, that he alleged to have taken place in our Community family during its infant experience at Putney. I stared and scratched my head in vain attempts to make out what he was driving at. He insisted, and undertook to awaken my memory by quoting something that I had said and printed in this vein—"Shall I turn back, because offences must come?" I had not the faintest remembrance of any such passage, and I knew that no such defection as he imagined had ever taken place. So we had to drop the matter.

A few months after, his book, "New America," came out, and in it, to our increased surprise and mystification, we found the following detailed account of what never took place:

Noyes admits that the Devil found a way into the second Eden as into the first; and that, in Putney as in Paradise, the Evil One worked his evil will through woman. When the moral disorder in his little Paradise could be no longer hidden, he became very angry and very sad. How was he to bear this cross? A sudden change from legal restraints to gospel liberties, must needs be a trial to the lusts of man. But how could he make distinctions in the work of God? God had given to man his passions, appetites and powers. These powers and appetites are free. Desire has its use and faculty in the heavenly system; and when the soul is free, all use implies the peril of abuse. Must, then, the Saints come under bonds? He could not see it. Aware that many of his people had disgraced the profession of Holiness, he still said to himself, in the words of St. Paul, "Must I go back because offences come?" To go back was for him to tear up his Bible and lay down his work. Such a return was beyond his de-

sire, and beyond his power: so he labored on with his people, curbing the unruly, guiding the careless, and expelling the impenitent. As he put the case to himself:—If a man were moving from one town to another, he could not hope to do it without toil and dirt; how then could he expect to change his place of toil from earth to heaven without suffering damage by the way? Waste is incident to change. His people were unprepared for so sharp a trial; and the quarrels which had come upon them, scandalizing Windham County, and scattering many of the Saints, were laid by him to the account of those as yet unused to the art of living under grace. ["New America," vol. II. p. 241, Eng. Ed.; p. 409, Amc. Ed.]

We quoted this passage in the CIRCULAR, March 11, 1867, and appended the following foot-note:

"What Dixon refers to in this whole paragraph, I have not the least idea: and so I told him when he spoke in this way.—J. H. N."

This same story of internal corruption and defection at Putney is faintly echoed in the supplement to Chamber's Encyclopedia, under the heading "Perfectionists or Bible Communists," (which article, by the way, was evidently compiled from Dixon's book.)

Well, after such a fiction or mistake has traveled so long and gone so far, one would hardly expect to find out where it started from; but I had the luck the other day, in looking over the old files of our papers, to light upon the very article which, undoubtedly, was the cause of Dixon's mistake. Here it is:

[From *The Perfectionist*, Feb. 1, 1844.]

THE CRISIS OF PERFECTIONISM PASSED.

The advance of mankind from arbitrary to liberal institutions, has always been attended with dangerous excesses and disorders. In the first stages of enfranchisement, when the enthusiasm of liberty is young and headstrong, it is difficult to preserve a due equilibrium between the forces of reform and conservatism. This has been found true in the history of Perfectionism. The leading practical advance which New Haven Perfectionism has made beyond the systems of the churches from which it sprung, is its transfer of trust for moral strength and guidance, from law to grace. This is a change in many respects similar to that which has passed upon the political institutions of this country, South America, France, and other nations, within the last century, and is still working revolutions in the whole civilized world. It is like the emancipation of slaves. According to the laws of human nature, and the testimony of experience, it was to be expected that, in the crisis of such a transition, there would be some extravagances. Large bodies of slaves cannot pass immediately into the condition and character of freemen, without outbreaks of violence and profligacy on the part of individuals, and more or less moral confusion in the mass. But such changes must be made; and they who hope and labor for human advancement, must gird themselves with patience and fortitude to meet and endure the incidental evils of emancipation. He that will not move out of an old and ruinous house into a new and good one, because there is much unavoidable turmoil and discomfort in shifting, is a coward and a driveler. [Here is the very simile of moving that Dixon quotes above.]

Amativeness is the passion, which, being the strongest and most unruly in the spirit of man, is most curbed and exasperated by legal influences, and of course, is most likely, when emancipated, to assert its liberty with uncivilized vehemence. Accordingly the most dangerous tendencies of Perfectionists as a mass, and the most disgraceful excesses of individuals among them, resulting from the exchange of legality for gospel liberty, have manifested themselves in connection with the sexual passions. It was impossible to hold forth the general doctrine of anti-legality without extending its scope specifically to amativeness. Human nature is such that the moment we propound in earnest the doctrine of the apostle that believers are not under law, both friends and foes of the doctrine fix their eyes with special interest on its relation to the intercourse of the sexes. Hence we are obliged to explain ourselves on that point; and, if we would not desert our first principle, we must boldly assert that, in heaven, and on earth so far as the gospel of the resurrection takes effect, amativeness, as well as the other passions, is emancipated from the law and placed under the government of grace. This avowal, at first, can not but frighten and stumble some, and serve as a cloak of licentiousness to others. But what then? Must we draw back to perdition because offences must needs come, if we advance? [Here is the very question that Dixon put into my mouth, both in his conversation and in his book. J. H. N.] We shall draw back to perdition, if we turn again to the law; for the law only "worketh wrath." When legality has said and done all, it remains true that our only hope of salvation, even from sexual licentiousness, lies in our escape from the law, into the refuge of grace. Paul's description of the corrupting power of legality in the 7th of Romans, is as applicable to amativeness

as to covetousness; and sooner or later all the chastity which owes its birth to legal influences, will be found to be only blushing hypocrisy.

All our passions are, by nature, like wild beasts. Amativeness is only the fiercest among them. Legality puts them in cages. But cages only restrain wild beasts from outward acts of destruction. They have no power to tame the fierce nature, but only exasperate it by irritating confinement. The only way to make a lion really and permanently harmless, is, to conquer him, not by bars of iron, but by the majesty and charm of the human voice and spirit. For this purpose, his cage must be opened, his master must enter it, and, as soon as possible, freedom must be given him; and personal influence, instead of the cage, must be relied on as the means of governing him. In this way, a lion may be made as docile and harmless as a dog. It is indeed a fearful moment when the cage is first opened, and for a time there may be danger of savage violence; but these perils must be regarded by the lion-tamer as the price of his object. So it is a fearful thing to preach Paul's anti-legal doctrines in the presence of human passions that have long been caged, but never been tamed. Yet sooner or later it must be done. Even Amativeness, lion as it is, must be let out of its law-cage, and pass into the freedom of righteousness, under the personal influence, the eye and spirit of Jesus Christ. This is the only possible way by which it can become intrinsically innocent. Nor need we fear that our spiritual Van Amburg will fail in the attempt to tame our fiercest passions. If we are obliged to confess that in some instances, the liberty of the gospel has been disgraced by the wild acts of its professors; we are sure that in others, the grace of Christ, without law, has triumphed gloriously over every passion, and has given a completeness and stability of innocence which can not exist under the law.

We are free to avow our belief that many of those who, in the early days of Perfectionism, were carried away into extravagances by crude views of liberty, and by the licentious spirits which beset the entrance of the gospel, are nevertheless pure in heart, and should be "restored in the spirit of meekness." We know enough, by our own experience, of the bewildering power of evil spirits over a person just emancipated from legality, to be able to sympathize with those who have thus been tempted. And in the case of those who have fallen, we prefer the course which Jesus Christ took with the woman detected in adultery, the direction of Paul to the Corinthians in relation to the penitent fornicator, the spirit which Gerrit Smith manifested toward Ray Potter some years ago, and the recent example of Lydia M. Child in giving the outcast Amelia Norman a refuge in her own house, to the world's usual method of treating those who have committed sexual offenses. We have felt bound to "resist unto death," by word and deed, the spirit of licentiousness, which has attempted to overwhelm Perfectionism, and we believe, that in the view of all considerate men, the necessity for decisive measures which has existed, will justify the severity with which we have denounced, and the firmness with which we have rejected those who have sold themselves to uncleanness. But we say heartily to all who have thus been separated from us, our war has not been with you, but with principalities, and powers of spiritual wickedness: and past offenses, or the judgment of men, shall never make us ashamed of you, if you now honor Christ.

We have the satisfaction of believing that the perilous crisis of Perfectionism is passed—that the liberty-fever, consequent on the transition from law to grace, has "turned" and given place to healthy feelings. We are not sure but that the unclean spirit, unwilling as usual to "go into the deep," has entered into the herd of sects that are arrayed around and against us. The editor of a prominent religious paper, after recording and bemoaning the foul deeds of H. C. Taylor, adds, that "five leading denominations of Christians have, within a year or two, been tried in a way very similar, and been compelled to publish and silence a transgressor in their several communions." "The Advocate of Moral Reform," commenting on the same subject says: "Within the short space of three months we have received intelligence of the fall of no less than six prominent clergymen, of different evangelical denominations, who have been deposed for a breach of the laws of chastity." However these facts may be interpreted, we are glad to know that Perfectionists as a body, have repelled from them the spirit of licentiousness; that numbers of those who have formerly given occasion of offense, are now "living down" the reproaches of their enemies; and that the "moral war" which has been waged against our doctrines for ten years past must soon terminate for want of material for scandal. So let it be.

In order to comprehend the nature of Dixon's mistake, and of our puzzle over it, the reader only needs to understand that the above article does not refer at all to our Community family at Putney, but to the whole body of Perfectionists scattered about the country; and the disorders which it comments

upon were those of which Dixon gives accounts in his stories about Brimfield, Rondout and the New York Perfectionists, with which we had no connection—except as reprovers. The Putney church, at the time that article was published (1844) had not become a Community. The members lived in separate families; and walked in all the ordinances of common society blameless. Our present mode of social life was not entered upon, or in any way attempted or anticipated, till May, 1846; and no such lapse into disorder and quarreling as Dixon represents ever took place in the Community family.

"RELIEF OF SOCIAL MISERY.

A SUBJECT FOR THE NEW YEAR."

"THE COMMUNISTS OF ONEIDA."

THE above are the consecutive headings of two editorials in the New York *Observer* of Jan. 6th., in the latter of which, the appearance of "American Socialisms" is made the occasion of administering a criticism to the Communists, and of calling them some hard names. The juxtaposition of the two articles struck us as curious and providential. If the staid conservatism of the *Observer* was not altogether above suspicion, one might almost suspect that there was method in the arrangement, to the end that the given censure might fall as lightly as possible. The evils and social contrasts of present society, that the *Observer* spreads before us, should at least bespeak liberal forbearance if not kindly regard towards those who in an honest, Christian spirit are striving to solve the great problem of social salvation. That our readers may judge for themselves if the above is not a fair inference, from the *Observer's* own lips, we make the following extracts from the first article, and we think they will agree that, though the Communists may be "worse than the Mormons," as the *Observer* asserts, yet if it is sound to judge a tree by its fruits, they are in advance of the society so vividly described therein:

To thoughtful minds, our modern civilization presents striking contrasts. They meet us in this metropolis, and throughout the cities of our broad land. On one side we see magnificent palaces and colossal fortunes; on the other, tenements too filthy, decaying and repulsive to be paralleled, except by the misery or vice of those who occupy them. While we are speaking of successful enterprise, and praising institutions under which the poorest may rise to affluence or become merchant princes, the cry of want rings in our ears, and the plea of a degraded humanity interrupts our notes of admiration.

There is a problem in this contrast which invites to its solution the attention of the most thoughtful. In the spirit of the prayer, "Give me neither poverty nor riches," we feel that an emphatic *amen* is echoed back to us on either side. We can not be indifferent to the causes which have wrought the contrast, and which are still in full operation. Whatever the defects of our modern civilization—and they are many—there has been, during these last centuries, the manifestation of a steady, increasing interest in the condition and welfare of those who are described as "the lower classes." Magnificent palaces may overshadow a measure of human degradation which words are feeble to describe, and yet the organizations of society may put a great gulf between them, and make the misery of the needy in the sight of abundance as cruelly mocking to their view as the flowing stream to the thirsty Tantalus.

It is very evident that we have not reached the limit of philanthropic attainment. It sometimes seems as if the more was done the more remained to be done. The gulf between the two social extremes appears perhaps to be enlarging while we strive to fill it. Indeed, there are forms of giving which are premiums on idleness and vice. Misery would not all be relieved if half our city tenements were model lodging-houses, to be occupied rent-free. There are forms of poverty that will ever be crying "give, give," and will not be satisfied. A wise philanthropy will not count it enough to rest on a temporary social equilibrium, by charitable and liberal gifts. *The streams will flow again, unless the fountains are dried up. What these fountains are, is the great question which lies at the foundation of all just efforts at social reform.* [The italics are ours.]

Our modern civilization is confronted with that question, wherever it turns. It would be a curious and entertaining history which should give us an account of the efforts that during the present century have been put forth in Europe and this country to improve the condition of the neglected and degraded classes. Their steady increase in numbers, in spite of all the means employed to arrest it, is a

startling fact which neither the patriot nor the Christian can venture to overlook. Much thought has been bestowed upon it. Some of the best thinkers of the last generation, like Sismondi and Chalmers, among many others, have pondered over it. We read their pages now with some sense of the profound concern which they felt in a matter which is becoming increasingly important to us. Our democratic form of government, making the qualifications of the humblest citizen a matter of national importance, our municipal corruption, which derives its strength and support largely from the terrible contrasts of our social life, but especially the considerations of Christian obligation in connection with our relations to every class of the community, are demanding more earnestly with each passing day our attention to the great problem of our social contrasts. Evil on earth cannot be conquered till we have learned how to deal rightly and wisely with these.

Two points in our financial statement of two weeks ago, seem to require some additional explanation. They are the two expense items of real estate, \$5,138.93, and building, \$6,218.92. Some of our readers have supposed that the building item covered the cost of our new wing. This is not so. The wing was estimated in the real estate, and the item of real estate expense is the excess of expenditure over value after completion, which always occurs in the erection of large buildings. The cash outlay for the wing, and steam-heating for the old part, has been about \$21,000.00, so far. The item of building expense is the amount expended to keep our buildings in repair, with the same excess, mentioned above, upon a number of small building enterprises; viz., the new seminary building, an engine house at the wash-room, and a large, stone building, for the use of the trap department. The cash expended in these has been about \$5,000.00.

COMMUNITY JOURNAL.

ONEIDA.

Jan. 18.—Fine skating now-a-days.

—We are reading Dr. Livingstone's travels in South Africa at the evening reading hour, having finished "Salem Witchcraft."

—Drawing coal goes on, sleighing or no sleighing. The great, lumbering wagons, with their two horses and sooty drivers, when empty, whirl by our windows making a most majestic rattle.

Jan. 19.—Introductory lecture on chemistry at the Seminary, 3 P. M. Lecturer, T. R. Noyes, M. D. Subject, "Blow-pipe analysis."

—The thunder of some heavy vehicle over the rough road, the snap of a whip, and loud, merry huzzahs, made us look out of our windows at 2 P. M. There went the omnibus, crammed full of gay, living freight. Such a confused mass of bright, cheerful faces, and sacks, caps, hoods and tippets! Such a variety of colors—red, white and blue—black, green and orange—greys, drabs and browns! The children are going to Willow Place to make a visit, have a merry-making on the ice, a warm supper, then a ride home in the early evening.

—The rapids in the creek, made by the Midland R. R. Co. straightening the course of the latter, were originally between two and three rods east of the R. R. bridge. Now, however, they have gradually worked back under the bridge to as great a distance west of it, and have worn away, in their rush and roar, about a hundred dollars' worth of railroad embankment.

—There is a fine place to hear echoes in the vineyard west of the Tontine. At one place, your halloo is answered, sharp and quick, though but once. Farther on, two distinct echoes are heard; and beyond this place, three echoes are heard, the last one clear, but faint. In one place the sound hits but the Tontine, and bounds back; in the next place, the Tontine and new house throw back your voice, while in the third place, the Tontine, new house and wing, all at different distances, one after another reiterate the sound.

—One of our silk agents, just returned, was much amused, while out, by hearing a certain N. J. silk manufacturer speak of the O. C., to one of our customers, in the following terms; "Oh!" said the New

Jersian," anxious to make an impression, "they are nothing but countrymen up there, and don't know anything about making silk. I lay awake nights and study the subject, and know more about it than anybody else!"

Evening Meeting.—E. H. H.—It is very important that we should have our attention in the right direction. Our goal is still before us; we are hoping to attain to greater results and victories than we have as yet reached. We hope to attain to the resurrection and overcome old age and death. In that passage where Paul says, "our conversation is in heaven," I understand him to mean that his life and thoughts were in heaven where Christ is. If our conversation is in this world we shall not gain the resurrection state. There is a place where Paul and all the primitive saints are, and if we look there we shall have our conversation in heaven. If we steadily look in that direction, we shall come in connection with a great fountain of life, brotherly love and unity—with a spirit that rises above all evil. This is the way we shall attain the resurrection. Our experience is in accordance with the working of our attention. If we allow business, worldly literature, etc., to tempt us to turn our faces toward the world, we shall have bad experience; but just as soon as we can say truly, as Paul did, that "our conversation is in heaven," we shall feel a new influx of resurrection life. It is possible to bring the attention into this state; and just so far as we do, we shall have good experience. The main object of our educational system should be to qualify us to have our conversation more in heaven and make us stronger characters in that direction. All our excursions into science are not that we may look abroad into the world, but that we may look more deeply into the heavens. If we turn our attention towards heaven we shall receive the revival spirit, as there is where the revival spirit comes from. I think all this drill and education that we are receiving is going to help us to have control of our attention, so that we may be more self-possessed and have our conversation in heaven in a better and more thorough way. I want to keep the hope of the resurrection constantly before me. I do not think of the resurrection merely as something connected with the body, but as a power that will change and renew the spirit, soul and body. The resurrection is going to make us like Christ. Christ is the true standard of the resurrection.

W. H. W.—I believe the way to have resurrection experience is to set our affections on things above, where Christ is, and not on the earth. I believe it is perfectly practicable to do that and have our conversation in heaven.

T.—I am reminded in this connection of a talk Mr. N. once gave about Paul. By way of illustrating the character of Paul, he said, most people when they went about worldly business turned toward it and were like a man running with his face to the world; but Paul had a faculty of doing a great deal of business and yet keeping his face toward God all the time. He could run backward faster than any one else could run forward. With his face constantly towards God, he set about worldly business, collecting money for the church, earning his own living, etc., and at the same time exhorting and teaching more effectively than most people could if they had their attention directly on it.

WALLINGFORD.

—The roof of our printing-office has been newly covered with asphaltum.

—A friend in Galveston, Texas, sends word that he has shipped us a barrel of pecan nuts.

Evening Meeting.—G.—It is evident that what we all need for salvation, is the power of Christ to disconnect us from habit and our past life in such a way that we can start out afresh from time to time. The snare of the devil has hold of us through habit. Take a child and let his life go right on without any disconnection, and it leads to old age and death. That is the experience of the world, and it is inevitable unless there is a power somewhere which can enable us to drink in new life and take a new start. The old life has no power of renewing itself, but in

Christ we have a *cut-off*, exactly what we want, that enables us to take a new start like an infant. His life is ever fresh and victorious, and not in bondage to habit. Whenever I seek Christ in simplicity, and draw near to his person, I am emancipated in spirit from the power of habit. I breathe a new atmosphere, one that is renewing and life-giving, and I am under no bondage to the past. I start from that point perfectly free. I suppose that should be continuous experience, and permeate the outward man as well as the inward. The third chapter of *Philippians* expresses my best mood. I never get beyond that. (Reads the chapter.)

N.—Paul wanted the highest form of molecular motion, that is, the supreme motion of the universe.

G.—It is a grand state to be in, having a power to cut off from the past and take on a new motion different from human life. Paul seemed to be in that state continually. He worshiped God in the spirit. He rejoiced in Christ Jesus, and had no confidence in the flesh. I do not know what Paul means when he says, "being made conformable to his death."

N.—There are great depths in that chapter. All that the churches see in it is the verse, "Not as though I had already attained, either were already perfect." But Paul sets before us there the highest form of education. Here is one form of education that our students are getting at Yale. But Paul's form of education is as much ahead of that, as that is ahead of the district school. I went through college and studied law a year before I touched this kind of education. I got a pretty good start in common science and mental discipline before I entered on this course. Forty years ago I entered upon the first principles of the course that Paul was in, and have been studying in that school ever since, yet I feel as though I had but little idea of where Paul was when he wrote that. Every day I find new meaning in his words, and have new views of the high calling he was pressing toward. There is nothing else worth living for. If I had not in me the hope of attaining the resurrection, I should wish that I never had been born. Having that hope, I can truly say I rejoice with joy unspeakable and full of glory. What is remarkable about Paul's experience is that he kept up his interior activity at the same time that he was carrying on bigger external operations than Napoleon. Christ kept this interior process going from his birth, and carried it through his crucifixion.

THE LATE OLIVER P. ROOT.

ON mentioning in an evening meeting, the name of this gentleman whose death was noticed in a late *CIRCULAR*, a lively conversation followed, one and another relating some incident or anecdote concerning him.

He had a reputation far and wide, as an efficient, honorable business man, and during an active life fulfilled many contracts on railroads and canals in various States of the union. He built what is known as the "Oneida Lake Side Cut," the canal around the rapids of St. Mary's River, and at the time of his death, he was engaged on a section of the New York and Boston Air Line R. R. Not long since in a conversation with Mr. Newhouse, Mr. Root said he had the satisfaction of knowing that his contracts had been faithfully executed. The State commissioner had said to him, "Mr. Root, you have done more and better public work than any other man in this State."

The members of the Community have a very kindly regard for Mr. Root, on account of the tolerant spirit he always manifested towards them. When in our early days, we were struggling for existence, and were suffering from the persecutions of those who tried to worry us by means of the lawyers and courts, Mr. Root befriended us. His influence in connection with that of Hon. Timothy Jenkins did much to allay the prejudices which existed against us in the neighborhood. So far as we know he never indorsed our peculiar religious or social views, yet he always seemed to watch our progress with interest, and to sympathize with our

prosperity. We felt that we had his respect. The following was told to one of our agents by a person who had it directly from Mr. Root:

A lady from Philadelphia who was not favorably disposed towards the Community, while visiting at his house, made some bitter remarks about them. Mr. Root invited her to ride with him to our place, and on the way told her she would be disappointed. They went, looked about the grounds and received the attentions of the Community. On the way back, the lady was unlimited in her expressions of admiration.

On another occasion a clergyman meeting him on the cars, began making many inquiries about the Community. Mr. Root told him he thought they were doing more to improve the moral tone of the locality than any other influence. The clergyman urged that he ought to except the preaching of the gospel; to which Mr. Root responded that "in my opinion they are doing more than all the churches put together."

Mr. Root was a liberal-minded, wise-hearted man; one of that class that makes progressive movements possible, by making a place for them. Hard-shell conservatives stand in the way of progress, and make a hard time for the men and women who pioneer any advance movement from the ideas or customs of the time in which they live. Such men as Mr. Root are raised up by Providence to stand by and see fair play. They aid in giving a deeper impulse to society. The Reformation of Luther could scarcely have succeeded if the reformers had not had a place where they were protected by a liberal-minded prince. Frederick the Wise did not take sides positively with either party, but he compelled the Romish church to keep its hands off, and refrain from violence. The good wishes of the Community go with Mr. Root into the world to which he has gone, and they trust that he will receive the reward of him "that receiveth a righteous man in the name of a righteous man."

E. H. H.

"SALEM WITCHCRAFT."

OUR 7 o'clock "Reading in the Hall" commenced this season with "American Socialisms," the advance sheets of which work were forwarded to us by the author from Wallingford as fast as they were printed. The second book of the course was "Upham's History of Salem Witchcraft." The details of the Salem tragedy were new to most of the audience, and were listened to with deep and painful interest. In whatever light this story is viewed, it stirs the depths of human sympathy. The sufferings of our Puritan fathers from famine and cold on a rock-bound soil and surrounded with savage and stealthy foes, have been a familiar theme with poets and historians. Every American child knows them by heart—he has learned of them at school, or often still, at the winter fire-side, from the lips of some old grandsire. But the most terrible of all their trials, it now appears to us, was that which commonly goes by the name of "Salem Witchcraft." When the excitement passed away, shame and horror settled over the whole affair, closing the lips of those nearest to the transactions, and as much as possible, shutting them out of general history. This accounts, naturally, for the absence of true information, by tradition or otherwise, which generally prevails about this greatest of New England tragedies. Still, many and minute details have always existed in the old town and church records of Salem, and the world is indebted to Mr. Upham for bringing them to light.

But while we acknowledge indebtedness to Mr. Upham for industry and research in producing facts, yet we can not but dissent from some of the theories and conclusions which he urges with persistent repetition. He appears to have set it down in his own mind from the beginning of his researches, that there was not and could not be any superhuman or diabolical agency in the case and therefore the whole dreadful tragedy was the cunningly devised plot of some ignorant and mischief-loving girls, assisted and encouraged by the ministers and partly by the magistrates, of the neighborhood. This theory

as to the causes of the Witchcraft delusion in Salem is inwrought into the whole book, and is argued and elaborated with all the eloquence the author is master of. This theory is too much for our credulity. It borders altogether too much on the marvelous. Human charity and common sense, alike forbid the belief that such direful wickedness *originated* in the minds of the young people of Salem village. They had enough of foolishness and mischief to answer for, without assuming that the whole affair was concocted by them and wantonly carried on till the prisons were filled with victims, the whole country quaked with terror, and nineteen accused witches miserably perished on Gallows hill.

We find firmer footing, more kindly faith in human nature, by taking the ground which the Salem ministers and magistrates did—that it was the work of the devil. This view of its origin distributes at once, just criticism on the girls who were the "mediums" of the diabolical "manifestations," and became the mouth-pieces of the great "accuser"—and then on the ministers and magistrates for listening reverentially to their ravings, and proceeding to persecute those whom they accused as witches. Modern spiritualism throws light upon what has been considered incomprehensible in the once all-prevalent belief in witchcraft. Had the ministers and magistrates of Salem taken the same course with their mediums that has been effectually taken, in many instances, with modern mediums, we believe the whole disastrous fire would have been speedily quenched. Criticism firmly and kindly administered, refusal to give it attention, and obstinate unbelief in its power, we believe to be an effectual exorcism of an evil possession. The true summing up of all that can be said about the actors in this Salem tragedy we conceive to be expressed in the words of one who has given much attention to this and kindred subjects; "They had too much faith in the devil, and too little faith in God."

Another prominent theory of Mr. Upham, but which appears to us unfounded, is the setting forth of Cotton Mather, the famous minister of Boston, author of the "Magnalia," etc., as the principal instigator and approver of the witchcraft persecution. Our sense of justice revolted all the time at the evident pains taken to fasten this accusation on Cotton Mather, but we were then unfurnished with the evidence necessary to positively disprove it. Since finishing Mr. Upham's History, we have read an article in the *North American Review* by Mr. Poole, which criticises this attack on Cotton Mather, and produces evidence on the other side. He shows that while Cotton Mather was, in common with the best and wisest of his time, a firm believer in the "manifestations" as of diabolical agency, yet he did not advocate the harsh, persecuting methods taken by the Salem people, but relied on prayer, fasting, kindness, and spiritual labor to cast out the evil possession. Much proof of this kind exists, which Mr. Upham did not know of, or did not avail himself of, and there is a prospect that the world will ultimately have all the facts brought to light, as a controversy is now pending between these two gentlemen on this subject. Mr. Poole's office as Librarian of several public libraries gives him the advantage of access to old manuscripts and records, and we hope his researches will help the world to form a more truthful as well as charitable judgment of this part of Puritan history.

We are happy to say in conclusion, that in spite of these and other minor faults, we have derived a great deal of interesting information and material for thought from Mr. Upham's book. Though we think he fails in discovering the true cause of the dreadful phenomena described, he succeeds in establishing two very important and satisfactory results that appeared when the storm had passed away. The first is, that though for many years previous, the people of Salem village had been involved in lawsuits, neighborhood broils and church quarrels to a pitiable and scandalous degree, that on the subsidence of the witchcraft delusion they became, and continue still to be, as a whole, a rare example of peace, unity and brotherly kindness. The other is, that what was acted on the little theater of an obscure, New

England village, was in truth done for the whole world. There have been a few scattering cases of witch persecution in other countries since, but the tremendous reaction that commenced among our Puritan ancestors, was a death-blow to the delusion that was felt through all Christendom.

CORRESPONDENCE.

A WORD OF THANKS.

Port Huron, Mich., Jan. 13, 1870.

DEAR FRIENDS OF THE COMMUNITY:—I wish to return thanks to the Father of all good, the Creator of all things, that, through his son Jesus the Christ, and also through the dissemination of christian principles by Community believers, the light of divine truth has been established within my soul. To-day, salvation through the regenerative process, is doing its deepest work. Last night, with fervent prayer and a full determination to resign all to the will of God, I reached that turning point in which "old things are done away;" and behold! all things have become as new. * * * The love of self, idols, false ambition, all, I sacrifice for the indwelling spirit of Christ.

My last communication to you was full of bitter complaint. I had not then fully dispelled the darkness of unbelief which had for so many years enveloped my soul, and which at one time threatened its everlasting ruin. I could plainly foresee the necessity of taking the final step in order to be saved from sin and its awful consequences; but the fetters of infidelity when once hold of an organization like mine, can be broken only by the most earnest prayer and reaching of the soul after God, with a desire to know and do His will in all things. When I contrast my present condition with two years ago, the change seems incredible. But now I can rejoice in God the Rock of my salvation.

Jan. 14.—This morning I awoke with a "Bless the Lord," on my lips, and my heart full of prayer and thanksgiving for my deliverance. With the New Testament in hand and new determinations at heart, I am like a hungry soul looking and longing for the bread of life. My first lesson for this day I find in the 15th chapter of Matthew, 11th verse. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Here is a lesson for the heart, out of which, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." To control the mind is to control the entire man. This I know and feel to be the work I have before me. The only way I know of, as most effectual, is to keep so full of the love of God that there will be no room for evil-thinking at all; this I shall ever bear in mind.

Dear friends, receive my thanks, deep from the soul, for what you have already done toward disseminating light and life as it is found in the gospel of Jesus Christ. To-day, but for you I should have been worse than a heathen. God bless you all is the best wish of
W. H.

TO CLEAN PAINT.—There is a very simple method to clean almost any kind of paint that has become dirty, and if our housewives should adopt it, it would save them a great deal of trouble. Provide, a plate with some of the best whiting to be had, and have ready some clean warm water and a piece of flannel which dip into the water, and squeeze nearly dry; then take as much whiting as will adhere to it; apply it to the painted surface, when a little rubbing will instantly remove any dirt or grease. After which, wash the part well with clean water, rubbing it dry with a soft chamols. Paint thus cleaned looks as well as when first laid on, without any injury to the most delicate colors. It is far better than using soap, and does not require more than half the time and labor.—*Coachmaker's Journal.*

THE latest title for Commodore Vanderbilt is the "Venerable Colossus of Roads."

WALLINGFORD COMMUNITY.

STATISTICS FOR 1869.

THE real estate of this Community consists of 228 acres of land, which, with the buildings on it, is valued at \$25,250.00. A factory with thirteen acres of land adjoining the domain, was purchased last spring by the Oneida Community, and is now in operation as a branch of their silk works, employing about 25 hands. This property is not included in our statement.

INVENTORY.

Real estate.....	\$25,250.00
Farm stock, utensils, etc.....	6,841.58
Kitchen.....	1,226.78
Furniture, Fuel, Library, etc.....	4,619.55
Printing Department.....	7,236.35
Books (Am. Soc.).....	3,794.00
Cash and Notes.....	936.14

Capital Jan. 1, 1870.....	49,904.40
" Jan. 1, 1869.....	41,728.98

Increase of Capital.....	8,175.42
Deduct funds advanced by O. C.....	6,268.85

Net earnings of W. C. in 1869.....	\$1,906.57
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FARM AND ORCHARD.

The stock of the farm consists of 31 cattle and 5 horses. The main agricultural products of the year are as follows:

Hay..... 80 tons	Wheat..... 45 bush.
Oats..... 350 bush.	Buckwheat..... 50 "
Corn..... 300 "	Potatoes..... 300 "
Rye..... 110 "	Turnips..... 400 "

The fruit harvest was about an average one, consisting of

Strawberries... 415 bush.	Grapes..... 4665 lbs.
Raspberries (sold) 107 "	Apples..... 300 bush.

PRINTING OFFICE.

The printing-office has employed an average of six or seven persons, more than half being women. The total amount of business for the year is \$12,271.62

LAUNDRY.

A laundry has been fitted up, with water-power, steam fixtures, and improved machinery, at a cost of about \$1,600. Heretofore we have had the horrors of washing day, in the house. First, the weekly lavation was conducted as formerly at Oneida, by a detachment of men and women getting up at four o'clock in the morning and scrubbing in the steam and suds, till breakfast time. The work was continued by a smaller group till nearly noon, and then one of the children would ring the bell for a bee to hang out clothes. This was for the men to do, and those about the house and in the printing-office had to drop every thing and turn out to serve for an hour or two on the line. After this plan became unendurable, we had hired help introduced to do the washing, and allowed it to occupy two days in the week. This, though relieving the burden somewhat, was prolonging the discomfort, and the hanging-out bee was still peremptory. Now, the whole business is moved out of the house, to a place where steam and machinery do most of the work. Good-bye to it. And yet in its transformed situation even washing may become interesting. It will be fun to see our old enemies, the towels and table-cloths, sloshing about under the hands of such genii as have now got hold of them, viz., steam and water-power; and the laundry will doubtless be an attractive place to visit. This arrangement, which goes into effect the present week, will liberate a considerable force of the family for productive industry.

EDUCATION.

We have had for the past year no systematic school except a two hours daily drill for the children. Most of the latter are trained at Oneida. For the young people we have appreciated the advantages of work in the printing-office as an informing agency. In addition to this we have three young men who are students at the Yale Scientific School, New Haven, and who bring us every evening a fresh breeze of college culture and enthusiasm. We shall endeavor to keep up this element by entering new students at the Colleges as fast as our young men graduate. Occasional lectures are given by members of the family on scientific, historical and literary subjects.

COST OF LIVING.

The subsistence account of the Community, comprising expenditures for food, clothing, fuel and laundry, were as follows:

Kitchen material.....	\$4,107.76
Clothing.....	1,880.20
Fuel and Lights.....	852.21
Laundry.....	50.75

Total, \$6,890.92

If to this amount we add \$500 for rent, there is a total of \$6,890.92 to cover what is expressed in the lowest terms as the "cost of living." Dividing this sum by 40 (the average number of the family), gives a result of \$172.27 as the cost of subsistence for each member per year, or \$3.31 per week. To this should be added an account for labor of cooking, table-service, etc., of which, as they are performed by the family, no record is kept. Perhaps \$4 per week is not too much to assign to individual expenses for food, clothing and shelter. Ordinary board in isolation, without extras, costs at least an equal sum; from which it would appear that the economies obtained even by a small association, in the necessities of life, are equal to providing clothes, laundry, service and fuel for all the members. It may be noted, moreover, that our fare is selected with reference to the taste of the family, including an abundance of fruit at all seasons, and is enjoyed by the mass of the members without inquiry as to its cost. The aggregate expenses of the Community (omitting rent, but including the account for taxes, traveling, library, education, etc.) was \$9,500—equivalent to a weekly rate of \$4.56 for each person.

One of the "Upper-Ten."—"Ma," said a little moppet, "if I should die and go to heaven, would I wear my moire antique?" "No, darling, we cannot suppose we shall carry the fashions of this world into the next." "Then, ma, how would the little angels know I belonged to the best society?"

ITEMS.

GUSTAVE DORE is about to visit America.

PRINCE ARTHUR arrived in New York city last week and proceeded to Washington.

TWENTY-SEVEN of the States have ratified the XVth amendment.

MR. RIPLEY is in Rome, as correspondent of the N. Y. Tribune.

INSURRECTIONS of a serious nature have again broken out in Mexico.

AN international workmen's exhibition, is to be held in London sometime next summer.

THE University of Michigan has opened its doors to women on precisely the same terms as men.

GOTTSCHALK, the American pianist and composer, died on the 18th Dec., at Tijuca near Rio Janeiro.

THE congregation of Henry Ward Beecher's church raised his salary from \$12,000 to \$20,000, an increase which the Reverend gentleman firmly declines to accept.

THE Turkish government has made arrangements with the postal service of the North German Confederation to establish a postal service throughout Turkey and Egypt.

THE Jews have obtained permission from the Russian government, to erect a synagogue in St. Petersburg—the first building of the kind that has ever existed in Russia.

ADVICES from Rio Janeiro, by way of London, state that Lopez had again appeared in the field with a force of 5,000 whites and 15,000 Indians and stopped the advance of the Brazilian troops.

It is said that the students of Oberlin College Ohio, do not use tobacco. This conduct is attributed to the fact that there are so many lady students in the institution.

THE Ecumenical Council is likely to be divided on the subject of infallibility. Over three hundred of the fathers have refused to sign the petition, and many others have returned evasive answers.

THE Department of State has received a dispatch from Mr. Welch, United States consul at Zanzibar, in which he says, "Last evening a letter was received at the British Consulate here, from Dr. Livingstone, bearing the very recent date of May 30th, 1869."

EXPERIMENTS have been made with the view to the production of tea in California, with satisfactory results. Parties conversant with the subject, say that there is no longer any doubt that as good teas can be raised in California as in China or Japan.

THE French Chamber has decided to grant the demand for the arraignment of Henri Rochefort, by a vote of 226 against 34. Paris is in much excitement about the matter, and the police and military are in frequent requisition to prevent outbreaks by the mob.

THE *Bulletin of the American Iron and Steel Association* reports that sixty-five new blast furnaces have been erected in this country within the past eighteen months, and forty-eight more will be erected during the present year. It computes the product of pig-iron in this country for 1869, to be 1,900,000 tons.

MR. BULLOCK, a farmer in the neighborhood of Munnsville, was killed last week by one of the trains of the N. Y. & O. Midland Railroad. Mr. Bullock was trying to accustom his horses to the cars, and drove his team to the crossing near the village for that purpose. The animals becoming frightened, jumped on the track and came into collision with a passing train. Mr. Bullock was so seriously injured that he died in a few minutes. One of the horses was killed by leaping from a trestle, and the other was so seriously injured by the locomotive as to render him useless. The jury exonerated the railroad people from all blame.

THE relatives of Mrs. Hotchkiss of Prospect town, received a telegram Saturday, announcing the death of that venerable lady. She had nearly completed her hundredth year, being aged at the time of her death ninety nine years and eleven months. Mrs. Hotchkiss was remarkable through life for a cheerful, buoyant disposition, an active mind, and a hopeful reliance on Providence. These qualities made sunshine for her declining years. Her health was good, and her heart active to the last year of her life. Her daughter, with her family, joined the Community twenty years ago, but has spent the last twelve years in Prospect, ministering to her aged mother.

THE original manuscripts written and collected by A. J. Macdonald, and used by J. H. Noyes in the preparation of his "History of American Socialisms," have been deposited in the Library of Yale College.

A BOOK FOR THE TIMES.

HISTORY OF AMERICAN SOCIALISMS.

This new book by J. H. NOYES, discusses the Question of the Hour. All can see that Socialism is becoming the leading topic of thought and inquiry in this nation. Men and women are everywhere dissatisfied with the present state of things. In an age full of the novelties of science, when steam and electricity are abroad, and combination is transforming the world by its miracles of achievement, society cannot remain stationary. Forward! is the word. But whither? Old things are breaking up, but what next? These are the questions of to-day, and to help their answer, read the

History of American Socialisms.

In it is given a clear account of the experiments of the past.

Owen's Community,
Collins' Community,
Ballou's Community,
Their history, their hopes, and why they failed.

The French School and the
Enthusiasts of 1843.

Brisbane, Greeley and Godwin among the
Prophets.

What they said and what they did.

Fourier Phalanxes.

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THE WISCONSIN,
THE NORTH AMERICAN.
How they gathered, grumbled, and dispersed.

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Its legends, literati, and the lesson of its life.

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Its Individual Sovereigns, and queer people.

The Broctonian Respirationists,
And reminiscences of Mountain Cove.

RELIGIOUS COMMUNITIES AND CAUSES OF THEIR SUCCESS.

The Rappite Six Hundred.

The Zoarites, The Shakers,
THE ONEIDA COMMUNITY,
Its peculiarities, religious and social, &c., &c.

This book is the first attempt to apply the principles of Science to Socialism. No man can do without it who wishes to meet intelligently the issues that are coming.

The History of American Socialisms

Is a volume of 672 pages, heavy tinted paper, bound in cloth. Published by

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For sale by all booksellers. Price, \$4. To subscribers of the CIRCULAR who apply at this office, \$3. Postage added, \$3.50.

TO CORRESPONDENTS.

W. K. G., III.—Your recent document, and also your previous letters, have been duly received and read.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 25. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching Honee Eats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST, RIBBONS & SEWING SILK.

Machine Twist, and Ribbons of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
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PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of its Founder, and an outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with New Narratives and Illustrations. 290 pp. 8 vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75. The above works are for sale at this office.

MESSES. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our publications.